

The Bombay Guardian.

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WEEKLY REVIEW.

—WE are thankful to hear that the Governor of Bombay in Council is considering a Bill for the better suppression of gambling, which will contain provisions for dealing with the rain-gauge betting houses, which have been on several occasions exposed in these columns. Much praise is due to Mr. Crawley-Boevey for the judicial decision which gave the rain-gambling nuisance so much publicity.

—THERE is some hope, it appears, of one of the worst plague-spots of Europe—Monte Carlo—being brought to an end. Prince Charles of Monaco has died. He had been in bad health for a considerable time. He took his title from the Principality of Monaco, and is chiefly remarkable for having made the concession of Monte Carlo to M. Blanc, of Homburg Kursaal notoriety. It is said that he received in exchange 100,000*l.* ready money, a life income of 30,000*l.* a year, and that Blanc bound himself to keep the Principality, roughly speaking, in repair, the result being that the fortunate Monégasques pay no rates nor taxes. On the other hand, the Prince gave a large grant of land, on which the now historical Hotel de Paris and Casino were built, and the right to play "trente et quarante" and "roulette." The place was called after him, Monte Carlo—literally, Charles' Mount. Under the Empire the Prince was one of the habitués of the profligate Tuileries' Imperial circle, but since the war he became blind, and lived a quiet existence at Château Marchais. Married in 1841 to Princess Antoinette, Comtesse de Mérode, the Prince will be succeeded by his only son, Prince Albert, a distinguished scientific man and savant, whose engagement to the Duchesse de Richelieu, née Heine, was only made public a few days ago. It is said that Prince Albert greatly disapproves of the existence of Monte Carlo, and will do his best to buy off the directorate of the gambling rooms, and oblige it to transfer its offers to the French or Italian Government.

—THE Roman Catholics of Bombay are mourning the death of their Archbishop, Dr. Porter, which took place on Saturday last, rather suddenly, after only three years in Bombay. His last public appearance was on the platform of the mass meeting called to protest against the Sunday departure of the mails a fortnight ago. Before his elevation to the Archbishopric of Bombay, Dr. Porter held the post of chosen assistant to the General of the Jesuits, and was sent to Rome to maintain the privileges of the Monastic orders there. Doubtless great things in the way of the extension of Roman Catholicism in India were expected from such a highly trained official in the school of Jesuitism.

—"THE Freethought party in England is now suffering from a scarcity of lecturers."

So says the *Radical*, the organ of that party, which goes on to complain of the "scant encouragement" which has been given to secular advocates in the past, driving able men where they could get better pay. The *Christian Commonwealth* points out another cause for the paucity of these infidel propagandists, in the fact that many of them have been converted to Christianity, as a well-known tract by Rev. C. J. Whitmore shows, who gives initials and particulars of eighteen, (personally known to himself) who began their career as freethinkers, but were obliged to lay down their weapons and acknowledge the power of the Son of God. These gentlemen, continues the *Commonwealth*, by their conversion into Christian preachers, missionaries, lecturers, and ministers, have at least somewhat helped to secure the scarcity of Freethought lecturers.

—AN interesting article appears in the *Christian Worker* (Chicago) on the missionary career of George Bowen, from the pen of Wallace J. Gladwin. Of course the article is made to have a present application. It is an appeal for similar lives of self-denial and consecration, both at home and abroad.

—THE important subject of the "Value of Rulers who are true Christians" is discussed by the *Dnyanodaya*. It says—"India needs as her Viceroy, governors, and other officials, men who are simply Christians in name, but whose private life as well as public, shows that they walk not in the fear of man but of God. India would do well to insist that in the great and difficult task of governing this nation, only the highest type of men, namely those who are spiritually minded, and who live a life of nearness to God, should be sent to be her rulers. While great stress is to be placed upon the Christian character of our rulers, it must not be supposed for a moment that the possessing of this Christian spirit means less political wisdom or statesmanship. On the contrary, other things being equal, the higher the spiritual life, the greater the certainty that right and wise judgment will prevail in the difficult problems of State."

—OF opportunist rulers, who have thought only of the present, without considering or caring about the effect of their policy in future years, after the termination of their period of office, India has had more than enough. The cumulating evil of the drink and opium traffics, which, if not speedily arrested, will end in national ruin, is a matter which points a moral to the article of the *Dnyanodaya*. It touches a crucial point when it remarks that a reason "that applies with special force to a land like India, governed by a foreign nation, is that only Christian men love the people of this land. We speak from no little experience when we say that the European official who lives a careless, irreligious life, thinks far more of his own comfort than he does of the good of those he has to rule. The Sabbath-breaking, brandy-drinking, irreligious

European of whatever rank of office has very little to show of any love for the people of this land. He is here to make money, and enjoy life as much as possible. Such is not the case with those English officials who are the sincere followers of Christ, and live in constant fellowship with God. Such men love the people of this land, and are willing to make many a sacrifice for the people's good."

—MR. CHARLES M. Deady, senior surgeon of the New York Ophthalmic Hospital, and the editor of the *Journal of Ophthalmology*, has given publicity to an unsuspected cause of blindness. He states that incurable blindness is often caused by habitual whisky drinking. The steady drinking of this spirit causes a disease called amblyopia potatorum, and it is the moderate drinker who becomes the victim, the man who takes his three or four glasses a day right along. Tobacco used to excess produces the same condition, according to Dr. Deady, but it is very difficult to differentiate the two, as the smoker generally drinks more or less.

—"THEY first gave their own selves to the Lord." This was certainly what our genial friends, Mr. and Mrs. Champness of the *Foyful News* Mission, did. What they have given since is now becoming known in the audited accounts of the Mission to which Mr. Champness so enthusiastically devotes himself. "Hitherto," says the *Methodist Times*, "on the principle of not allowing the left hand to know what the right hand is doing, they have said nothing upon the subject," but "for some years, Mr. and Mrs. Champness have been among the principal subscribers to their own mission, and in the receipts just published their names appear with the sum of £100 derived from the profits on the *Foyful News* and the Book Depot."

—THE Australians, remarks the *Christian Leader*, are beginning to manifest serious displeasure with their clergy who look to England for subscriptions for their local churches and are constantly running "home" in order to carry round the hat. The latest ecclesiastical sinner in this way is Dr. Ambrose Wilson, headmaster of a grammar school which considers itself the Victoria Eton. For a chapel which he wishes to establish in connection with the school, he has got £3,500 in hand, but he wants £6,000 more, and for this he is appealing to wealthy churchmen in England. He has been told very plainly by a leading journal of Melbourne that begging appeals of this kind are not pleasant to Victorians. It is an advertisement either of deplorable poverty or of despicable meanness. Victoria is well able to pay her way and she should be allowed to do so.

—MORE than one of the English bishops have approved the establishment of a monastic order in the Church of England, the members of which are to devote them-

selves to the poor in the large cities. It will no doubt be carried out by its projectors, but the fear that it will tend towards the further Romanising of the English State Church is by no means ill-grounded. One English contemporary says that "if it is to be built up on a vow of life-long celibacy it will become a great curse . . .

. We can readily concede that a promise of celibacy for a limited time may be of great practical service in special Christian work as well as in civil life. If men in business realise the necessity of living unmarried for a definite period to fulfil a definite mission, they may have a similar conviction in the service of the Christian Church. But even then a vow is unnecessary. Why cannot zealous men do special work without hankering after extreme and dangerous methods, which have wrought untold mischief in the past?" Rev. George Everard, Vicar of Christ Church, Dover, writes to the *Record*:—"I am persuaded that to leaven our country with pure religion as found in Holy Scripture, this proposal goes on a wrong tack altogether. We want to foster and multiply such work as is carried on by the Evangelisation Society, by the Church Army, and such work as the night school held at Mildmay Park each winter, with its hundreds of working men. We want mission-halls in every parish. Above all, we want our clergy to preach more the free Gospel of grace and love, and in season and out of season to be always about their Master's business, and ready to tell to one or a thousand the good news of life eternal given freely for Christ's sake."

—A SAD story is reported by the *Chicago Advance*, of the race feeling between the white and negro population of the Southern States. Far from dying out, that race feeling seems to be growing in intensity in some parts, and smouldering fiercely in the bosom of the white population, as the advancing education of the Negro fits him for taking a better part in the struggle for equality. Early in August the "chivalry" of Atlanta, Ga., hung and burned in effigy the post master of the city and one of its prominent citizens, because Postmaster Lewis had given a place in the post office to a young coloured man, who in due course of civil service examinations had proved himself best qualified for the duties of the place; and Mr. Buck, who for many years has been a resident of the city and one of its most honourable and useful citizens, had expressed his approval of the appointment. How and when will this problem be settled?

—THE Annual British Y. M. C. A. Conference was held this year at Dublin. The *Christian* says that signs of vigorous life and interest in the work of the Association were very abundant. The attendance was exceedingly good. The meetings were exceptionally well attended by the Christian public. As a crowning sign of prosperity, unusually happy testimony was repeatedly given and eagerly received as to the power of the Holy Spirit for service, and concerning the work and example of Him whom all those assembled confessed as Lord. Delegates from each of the three kingdoms were present, and several visitors from abroad. Major Whittle, Mr. Henry Thorne, Mr. W. M. Oatts, Mr. Hind Smith, Mr. W. H. Newett, with Mr. George Wil-

liams and Lord Kinnauld, besides others not so well-known, took part in the proceedings.

—THE gaieties at Simla continue unabated. The ball given by the Viceroy's staff on Friday night of last week is described as having been "far and away the most brilliant and successful entertainment of the season." The Government organs in the press are informed by telegraph that "the event of the evening was the cotillon. Some eight figures were gone through, one of the most successful being that of paper screens, within which the ladies were engaged, only to burst forth at a given signal into the arms of expectant partners waiting outside, the ribboned maypole, and looking glass not being forgotten. Charming little rosettes, fans, and Eiffel towers from Paris formed the presents." It sounds like the report of a boarding-school entertainment. The Viceroy was present.

—A CORRESPONDENT of the *Calcutta Statesman* evidently thinks that there are more serious things in life than watching scented white women emerge from paper cages. Alluding to the conduct of the Patna magistrate Quinn in consigning a Christian Indian girl to a life of infamy, he writes—

Besides committing an outrage, the magistrate committed a blunder—which could have been avoided by his simply referring Radakissen (the pretended husband) to the civil court. It is one thing to say that a magistrate shall not be punished for any blunder he may make, and another and a different thing to say that he shall be patted on the back for it. The Government has disclosed a good deal of the little-mindedness of parish vestries in throwing itself into the dispute between Mr. Dyer and Mr. Quinn. No public office with a statesman, or even what is known in England as a public man, in it, could have fallen into such a mistake. If Mr. Dyer had wronged Mr. Quinn, Mr. Quinn had his remedy in law. Ninety out of ten lawyers in Calcutta will tell you that the magistrate did not proceed against the journalist because he had not a leg to stand upon, and perhaps knew better than to jump from the frying-pan into the fire. But in India we have the swaddling bands of a blessed brotherhood, whose charms and functions you have so often and so eloquently explained. It is the civilian freemasonry, which, I am quite sure, without always or often intending to do evil, rushes into the defence of any comrade who is sore pressed, and after first defending him at any cost, afterwards turns round to see how the performance looks. It is always the same; no matter what the bench, or where the executive charge, whose incumbent has to be defended, the brotherhood is equal to it. I wonder how nine out of ten English gentlemen in the Indian Civil Service who thought they were doing a good thing in applauding Justice Pinhey, feel when they think of the mistake made by the Patna magistrate. Its illegality is plainly proclaimed. Its moral enormity will not be concealed by a hundred weak Government resolutions, which neither touch the sore in the sad mischief done, nor disclose any consciousness of its gravity.

—A PITHY subject for a Bible reading was taken by Rev. Evan H. Hopkins at the recent Carlisle Convention for the promotion of personal holiness. He spoke from 2 Cor. iv. 10, "The manifestation of the life of the Lord Jesus in His people." Starting with a word-study on "Life," Mr. Hopkins defined the "life" spoken of as the vital principle, and followed on with the statement that there has been, and is, "only one holy life"—the life of Jesus, the

life of the Vine, one life hid in the root and manifested in the leaves and fruit of the branches; true life consisting "not in copying a pattern, but in manifesting a principle." The Lord's life was to be manifested by those who would always bear about in the body the putting to death (Greek) of the Lord Jesus, and the way of manifestation was suggested under four figures: (1) The Christian as a "Letter" (2 Cor. iii. 3) to convey and manifest the Lord's life, He taking the clean sheet and writing on it His message to the world. This "Transcribing" (Heb. viii. 10) followed "Remission" as a second part of the great Covenant, Christ's truth was to be so written on His people that the world should be occupied with it, and not with the Christian. (2) The Christian as a "Mirror" (2 Cor. iii. 18, Rev. Version), a polished piece of metal, reflecting without any intervening hindrance the life of Jesus. (3) The Christian as a "Lantern" (2 Cor. iv. 6), God shining "in," not "into," the heart—the lantern itself invisible, but the light shining out to God's glory. (4) The Christian as a "Vessel," an earthen jar (2 Cor. iv. 7), the worthless receptacle of costly treasure, and this treasure "not redemption, but the Redeemer; not salvation, but the Saviour." "That the life of Jesus might be made manifest in our body," the Christian as a Letter showing forth His truth, as a Mirror reflecting His glory, as a Lantern displaying His light, and as an earthen vessel His preciousness. Before closing a most enjoyable and profitable Bible-reading, Mr. Hopkins touched on the "Fruit of the Spirit" (Gal. v. 22, 23) in connection with the manifestation of the One Life—the "fruit" having reference to (1) the believer's condition—"love, joy, peace;" (2) his conduct—"long-suffering, gentleness, goodness;" (3) His character—"fidelity, meekness, temperance." How far do we each fall short of this?

—IN consequence of the increasing Romanising tendencies of Church of England services at Poona, the Rev. R. A. Squires, of the Church Missionary Society, has been obliged to commence Evangelical services in his own house, Cyprus Lodge. The culminating cause appears to have been a "mission" conducted by the Bishop of Bombay and his clergy, which was largely attended. After the ordinary service, which was unobjectionable, the people were invited to remain behind to the "Instruction," which turned out to be the insidious teaching of Popery. Two memorial cards, were given to those who remained behind, the one containing two prayers for perseverance, with a picture of Jesus Christ on the Cross, and on the other a resolution together with the words "and particularly I resolve"—a space following in which to put the terms of the resolution, which resolution was to be signed by the person receiving it and witnessed by the "Mission Priest"—it being stipulated that only the "Priest" and the declarer were to know the contents. And in one instance a child of thirteen so signed and was instructed that her parents were to know nothing of it.

—The man who has in him the elements of a worker for Christ will find a field or make one. Paul, when a prisoner, made converts in Cæsar's household.

AMERICAN BUSINESS ITEMS.

A BUSY CITY.

What a whirl of business! Here is Chicago, about as large as Bombay; say a million of people. It has the largest railway traffic of any city in America, and I suppose, in the world. About thirty railways centre in or pass through it. I have before me a statement of receipts of live stock, averaging for sometime, 11,000 beef cattle, 5,100 sheep, and 13,600 hogs every day. This would make about thirty railway trains of thirty cars each. All this is cash business. Of course this is only one item out of the immense daily commerce of this inland metropolis. Think of this, too, that most of this tremendous rush of business closes Saturday night, rests on the Lord's Day, and opens its mighty machinery with fresh force on Monday morning.

NEW INDUSTRIES.

"Excelsior" is the name given to the bass-wood shavings, now so largely used in packing. In Michigan there are about a dozen manufacturing, producing probably 20,000 tons of this very light material. Wooden toothpicks are made in a new style. Three factories consume about 25,000 cords of wood annually. [A "cord" of wood is 4 by 4 by 8 feet, or 128 cubic feet]. The "Creamery" is a new institution here. Farmers send their milk in large cans and sell it by weight. The cream is separated in cylinders which revolve about 4,000 times per minute. The cream runs off in one pipe and the "skim-milk" in another. The cream is then churned in large revolving boxes. New kinds of machinery are met with in all departments of life and labour, while improvements are being constantly evolved from the fertile brains of men.

BUSINESS FOR WOMEN.

Departments of labour and business are opening for women as never before. In stores, shops, factories &c., perhaps especially in the line of clerking, woman is finding suitable employment and earning her living more freely than ever before. Short-hand and type-writing furnish employment to many thousands of women. Young women of fair education take a few months course of short-hand, and usually with the type-writer, and they can earn from forty to eighty dollars per month. In almost all large offices, mercantile, railway, government etc., you will see the tidy woman with pencil and type-writer. She makes the correspondence whirl along many times as rapidly as it could under the old drawling process. It is believed that many offices are far more civilized and respectable since the advent of lady clerks.

WHAT FOR?

Most of the business done here is for the comfort, luxury and glory of men. Satan has a large share. Many use a part of their business, time, and means for the glory of God and the good of their needy fellow-men. Doubtless a few do all to the glory of God. How carefully men settle up their accounts weekly and monthly,—yet how strangely indifferent they are to the eye of God here, and the final account hereafter!

WALLACE J. GLADWIN.

Miles, Iowa, U. S. A.

STORY OF A MINISTER'S CONVERSION.

A striking testimony was lately given by Rev. Dr. Dixon, of Baltimore, at a prayer meeting at Mr. Spurgeon's Tabernacle. Dr. Dixon told the congregation that their pastor had been his pastor. He remembered the time when his father's library consisted of the Bible, hymn-book, and "Spurgeon's Sermons" each volume of which was bought as it appeared. Before he began to read the newspaper he read the sermons; they led him to Christ; his first desire to be a preacher of the gospel came through reading them; and as a minister he had often been helped by them in his work for the Lord.

OPPORTUNITIES ARE IMPORTUNITIES!

A well-dressed young woman was walking along the street one day, and just before her were three young men; two of them were evidently urging some matter on their companion, and a temporary obstruction on the sidewalk enabled her to hear them say:

"Oh, come on, and take a drink first, and then I'm sure you'll go with us."

A true, womanly heart beat in the young lady near him, and as he hesitated a moment, she, without a second's delay, stepped forward, and laying her hand on his arm, said:

"Excuse me, but please don't go with them."

He turned in surprise, lifted his hat, and said:

"Thank you, I won't," and walked away from his companions.

It was all over in a minute, the crowd moved on, and the lady was lost in it, but she had met her opportunity and improved it. She may never on earth see the fruitage those words have borne, but that young man says that those few pleading words rang in his ears when he was tempted as he was that day, and by God's grace aided him to plant his unsteady feet on the firm rock, from which safe vantage-ground he watches for opportunities to help his fellows, strangers it may be, as he was that day.

AN OLD ANTI-SLAVERY HERO.

Those of our readers especially who have read the thrilling story of Levi Coffin's life as recorded in "Reminiscences of an Abolitionist," will be interested in the following account of Rev. Calvin Fairbank, who still survives, and for the comfort of whose old age an appeal has recently been made in America.

About the year 1840, while a teacher in a Kentucky school, he was appealed to by a beautiful girl to save her. Upon learning her history, he found she was the daughter of a wealthy slave holder by a slave mother. Her father had allowed her to be taught at home, and she had proved an apt scholar, and was far in advance of the other daughters in the home, and the wife demanded of the husband that she should be sold South. She was extensively advertised, and, on account of her beauty of person and accomplishments, bidders were promised from hundreds of miles distant. Upon Fairbank listening to the history and the appeal of the slave girl to save her, he set out at once for Cincinnati and laid the matter before Levi Coffin and Edward Harwood, the great abolitionists of that day in Cincinnati. They raised 500 dollars and sent him to Salmon P. Chase. He gave 200 dollars and took Fairbank to old Nicholas Longworth. He listened to the story and sat down and wrote out a check for 1,000 dollars. Chase, Harwood and Coffin then met and pledged dollars 2,000 more if necessary. Fairbank got back in time for the sale, and bid the girl in for dollars 1,485. The poor girl, at the last stroke of the auctioneer's hammer, fainted dead away, not knowing whether she had been saved or was the property of a gay Frenchman from New Orleans, who had boasted of what he would do with her. To make the story short, Mr. Fairbank took the girl to Cincinnati, freed her, and she was made the adopted child of Gamaliel Bailey, the editor of the *National Era*. It was not generally known that she had any African blood in her veins, and she entered a young ladies' seminary and graduated with great honour. From that time on Calvin Fairbank was a marked man in the eyes of Kentucky slave holders. He was imprisoned in the penitentiary of Kentucky and lashed nearly unto death, under the charge of aiding slaves to escape.

Unhappily the pro-slavery spirit exists among some of the Anglo-Saxon race in India, where recently certain Englishmen have gloated over the failure of Luchminia, the Christian slave of Patna, to regain her freedom, and the right over her own person. As the pro-slavery spirit exists here, the abolitionist spirit should also assert itself.

News of the Week.

MISSIONARY AND CHURCH INTELLIGENCE.

—Rev. M. Phillips of the London Missionary Society read a paper at the last meeting of the Madras Missionary Conference on "The Church's work in heathendom, how far it is affected by the church's view of the heathen." Mr. Phillips maintained that the doctrine of conditional immortality and that of "the larger hope" had had their effect in lessening missionary enthusiasm. His conclusion was that what was needed as a remedy was the outpouring of the Holy Spirit on the Churches at home.

—Rev. H. Laflamme writes from Akidu under date of September 10th:—"This entire south side seems to be ripe, ready for the shaking. I baptized 19 in August, and Karre Peter 4 others to-day. Some entire villages seem ready to come over at once. The petty persecution and hateful spirit of many of the village munsiffs mark the redemption of the Malas. The serfs of India are taking out their freedom."

—A number of baptisms are reported by the *Lone Star* in the Baptist Telugu Missions. Four at Nellore, among whom, says the missionary-in-charge "was a lame man who moves about on hands and feet. It was a pleasure to see the joy and enthusiasm with which he walked in the path of obedience in the face of so great difficulties."

—Gospel work is spreading in the Bijour district. The *Punjab Mission News* says:—"The Missionary rode over from Dampur on an elephant borrowed from the Raja, called on the principal Native gentry of the town, and found them all well disposed towards us, and just before dinner a man came to Brother Soule's house and wanted to be baptized. I questioned him as to the meaning of the rite, and explained to him the consequences of receiving Christ into the heart and walking according to His will; he seemed to grasp it all by faith, and when we rose from our knees after the prayer following the baptism, his face fairly glowed as if he had caught a vision of the Son of God. Then after dinner we went to his mohalla and baptized five others. After I had left next morning some others came to be baptized, and Brother Soule writes me that ten or eleven more are anxiously awaiting my return for the same purpose. At present one person in every thousand in the Bijour zila calls himself by the name of our Lord. This is not much, but it is an increase of more than 25 per cent over last year, and thirty years ago there were no Native Christians in the zila."

—Writing of the work of the American Mission at Rawal Pindi, during the past year, it is stated with regard to bazar preaching that it has been regularly maintained. There has been no difficulty in securing good audiences and good attention. Enough of opposition and foolish questions are asked to give the preachers an opportunity of exercising and developing the Christian virtue of patience. The favourite question in Pindi is, "Why did God create Satan?" We try to direct attention to a more practical question, "How will you get out of his clutches?"

—At Ograwal, writes Rev. H. C. Weitbrecht of C. M. S. I was lying down rather tired, when I heard in the next tent a man repeating the story of John the Baptist in broad racy Panjabi. When the people had been baptized by John, they said, "Now let's go and cook rice," that is, have a feast, as they had done here after their baptism. When John had been beheaded, Herod was represented as discussing his character with Herodias, "Ah," they said, "he never stole any one's sugar-cane—he was a good man." Plainly in his idea, the wilderness of Judaea contained many sugar-cane fields. Such were some of the plums. But the whole story was told with a reality and life that pleased me immensely. Most of the baptisms recorded this year took place at this village just before Christmas. The whole Chuhra population having come over, we took hoe and mattock, and levelled the sacred mound dedicated to

their patron, Lal Beg, converting it into a platform for Christian worship.

—During the last hot season, says the *Punjab Mission News*, when for two months no foreign Missionary was in Ferozepore, the parade service was conducted by the Rev. Puran Chand Uppal, himself once a Hindoo of the Khatri caste. His presence in the pulpit, preaching to British soldiers, was in itself a sermon, which probably many of his auditors will not forget, though they have likely as not long since forgotten his texts, and their divisions.

—At Northfield, Mass., where five hundred students were assembled at Mr. Moody's, a cablegram from Japan was read. It said that five hundred Japanese students were assembled in Kyoto for the same purpose for which these had gathered at Northfield. In it were the words, "Make Jesus King; 500 students."

—Mrs. Davis, an American lady of fortune belonging to the M. E. Church, has just started to Japan in the prosecution of a plan for a trip round the world, to visit the missions of her church.

—Mrs. Wiseman, widow of the Rev. Luke Wiseman of the English Wesleyans, is lecturing in England on her experiences during her recent tour in India and Ceylon.

—The collection this year at Ocean Grove Camp meeting for the Woman's Foreign Missionary Society of the M. E. Church amounted to 1,450 dollars, the largest ever taken for this purpose at the Grove.

—Dr. Samuel Crowther, the negro bishop of the Niger, West Africa, is expected in England again shortly; the chief object of his visit will be to confer with the committee of the C. M. S. as to proposed changes in the missionary arrangements of his diocese.

—The State department at Washington has been informed of the recent very generous gift of the King of Siam, for the use of the American Presbyterian Mission, of one of the royal palaces, together with extensive grounds and buildings.

—The London Missionary Society have, in view of the need of increased support, decided to hold in the autumn a series of missionary services in various large centres of population.

—Rev. F. J. Blewitt, of Rajpore, writes that he "baptized a Hindú Bairágé, aged 26 years, on the 26th, ult.; also a Mahomedan aged 47, and his two sons, on the same day. Also on the 28th," a Mahomedan man aged 20 years, and a Hindú woman aged 15. More to follow. Pray for us."

—A site has been given for a Wesleyan Church at Umballa. This station has not been previously occupied by any branch of the Methodist Church.

—A Hindu was baptized on Sunday last at the Gujarathi service at Grant Road Church, Bombay, by Rev. C. E. Delamater.

—Mr. Baynes, Secretary of the Baptist Missionary Society, is expected to reach Bombay about the second week in October.

—Miss Bell of the Barisal Baptist Zenana Mission has just left for England. Miss Parker and Miss Hill of the same Mission at Cuttack are also on the eve of starting for England.

—The Rev. D. Osborne, Mussoorie, is preaching a series of sermons on the "Footsteps of Paul" at his morning services, and a series on Home Building, Home Perils, etc., in the evenings. They are doing much good.—*Indian Witness*.

—A good company of new workers are going out to the China Inland Mission this autumn. Mr. Broomhall, the Secretary, has engaged six berths in every fortnightly P. and O. Steamer from August 8th to the end of the year.

—Mr. Spurgeon, before commencing his sermon on Sunday morning September 8th, gave utterance to his grave fears that that would be one of the last few occasions on which he could hope to address his friends, as his health was failing fast. The sermon, which was based on Matt. v. 6, clearly showed that the great preacher was not himself. All will be pained to hear this, and will join in prayer that he may yet be spared many years to us.

—The Bible Society's report for 1888-9 is now published. There are two editions—the complete one, in paper covers, which contains all the appendices and lists of contributors, and the "Popular" one—*A Year of Bible Work*, which includes the narrative part and one of the appendices only—the Editorial. This edition is bound in cloth, and may be had by any one for a shilling. It is a handsome book, and will certainly be interesting to every one who is at all seriously concerned in the affairs of the kingdom of Christ.

—Rev. J. Crossett, whose death was announced several weeks ago, was an independent American missionary in China. He devoted his life to the poorest classes of Chinese. His life was fully consecrated to missionary work and he considered only the needs of those about him. He never thought of his personal comfort. He would go out and pick up destitute beggars on the streets the coldest winter nights and bring them into the refuge of which he had charge. He fed them, and if they died he buried them at his own expense. He visited prisons and often conveyed the sick prisoners to his refuge. The Chinese called him "Christian Buddha." His widow resides at Schuylersville, N. Y.

—One thousand Chinamen are members of Congregational churches in California and Oregon. They have sent two missionaries to China, have organized a foreign missionary society with 1,400 dollars to begin with, and they have contributed 2,500 dollars for home missionary work.

—The agreement as to the Anglo-German Bishopric of Jerusalem having become obsolete, the fund originally raised for the Bishop is to be administered in the future by the Evangelical Jerusalem Foundation. The object is to maintain existing, and to start new, evangelical institutions in Jerusalem. A church and a school and the support of the congregation connected with the Society in the sacred city, are the objects which will receive immediate attention. A board in Berlin will have the control of affairs.

—What the *Indian Churchman* describes as the most appropriate design of a tile, has been proposed by the Rev. R. Bateman of the Punjab C. M. S. Mission, to be placed over the entrance to every Christian homestead. It carries the sign of the cross, and letters in Urdu signifying the nature of the Christian faith, i.e., "Bought by Blood."

—A great Missionary Convention of Young Men will be held in the Metropolitan Tabernacle, Newington, on Tuesday, October 15. The speakers will include C. H. Spurgeon, A. Maclaren, D. D., John Mc Neil, J. Hudson Taylor, and others. Tickets of admission and information can be obtained of W. C. Minifie, Convention Secretary, Pastors' College, Newington, S.E.

—Dr. Pentecost preached on a recent Sabbath afternoon in the Grassmarket, Edinburgh. A wide expanse of thoroughfare was covered with an audience of about seven thousand, while the windows of the houses around were crowded with listeners of varied nationalities and colours. Hitherto the open-air meetings have been attended by well-dressed people; this time the congregation was largely made up of men and women of the labouring classes. Taking for his text the words of Paul to Timothy, "The Lord Jesus Christ, who is our hope," the preacher delivered a long, passionate appeal, interspersed with many similes and lessons. The occasion was a great one well improved.

—The minor clergy of the Romish Church have now their press organ. The programme seems to be to lay bare the abuses and scandals of the dignitaries of the Church; consequently there is a feeling of anxiety at the Vatican.

—Rev. Mothoora Nath Bose is preaching in England just now. Mr. Bose was trained for the Calcutta bar, but relinquished the legal profession to become the first missionary of a Bengali Native Christian Missionary Society. For the last sixteen years he has laboured at Gopalgunge, in East Bengal. From among the

poor rice cultivators of that district he has gathered a considerable Christian community.

GENERAL NEWS.

—A gold medal has been awarded for the Indian Pavilion at the Paris Exhibition.

—The Bombay Mill-owners have decided to close their mills on Sundays till the end of the year on account of the low condition of the Cotton Market.

—Meetings have been held at Baroda, and at Malegaon, Pandharpur, and many other places in the Bombay Presidency, when resolutions have been passed praying the Government of India for a full and literal maintenance of the guarantee given to the self-incriminating mamlatdars by the Government of Lord Reay. The Native papers are unanimous in condemning Lord Cross's orders for their deprivation of office as a serious breach of faith. Lord Reay's action in the whole case is strongly endorsed both at the meetings and in the Native Press.

—It is stated, that in 1876 the quantity of tea imported from China amounted to 155,907,582lb., in 1888 only 103,951,313lb. were received from that country. On the other hand, the quantity exported by India has risen from 27,000,000lb. to 89,000,000lb., and in a few years there seems every probability that the quantity of Indian tea consumed in this country will exceed the consumption of China tea.

—A striking instance of the adoption of the principle of Local Option has occurred in the parish of Balmaghie, Kirkcudbrightshire. For some years there has been only one licensed house in the parish, which has a population of about 900. This hotel, strange to say, is the property of the School Board. At a recent election the candidates who were in favour of transforming it into a temperance hotel were placed at the top of the poll. As soon as this was known, an application was made by other persons for a licence for other premises in the same parish, but the application has been rejected by the Licensing Court. Thus the parish of Balmaghie, which twenty years ago contained about a dozen public houses, is now happily without one such house.

—Iceland, with a population of 70,000, is entirely Protestant, and has no theatre, no police, no prison, and not even a Justice of the Peace.

—The drowning of girl-children has been made a penal offence in China. A cable dispatch says that the penalty of sixty blows of the bamboo will be given to all found practising this inhuman conduct.

—One of the largest fig orchards in the United States is about to be set out in Pomona Valley, Cal. It will consist of 11,000 white Adriatic fig trees, and 5,000 Smyrna fig trees, planted 80 to the acre.

—The *Irish Ecclesiastical Gazette* says that "Ireland continues to improve. The great railway companies and the banks are declaring satisfactory dividends. Traffic is increasing, prices are going up, and the deposits in the savings banks are showing a marvellous accumulation. We only want now a reasonable spell of fine weather to allow of the harvest being gathered in, and there will be every reason for thankfulness for the improved condition of things."

—A remarkable, if not an unexampled, accident has befallen a boy at Portland, Oregon. The hanging ropes of a passing balloon caught him by the neck, and he was carried for miles suspended in the air. He prevented strangulation, however, by thrusting his hands between his neck and the ropes, and he finally reached the ground uninjured.

—A deposit of asphalt, the material now coming extensively into use for street paving, has been discovered in Kentucky. A large tract of country is covered by it and the quarrying of the material will not be difficult. Heretofore the asphalt used in America has been brought from the island of Trinidad, but recently a deposit was found in California.

—A resolution on the Sunday Mail question was recorded at the meeting of the Municipal corporation of Bombay on the 30th Sept.

—We are glad to hear from Murshidabad, writes the *Englishman*, that the flood-water is going down rapidly. The villagers are returning to their huts and affairs are beginning to resume their every-day aspect. We believe that there will be a considerable loss of cattle, a certain proportion of the animals being now in a dying state. However, the danger to human life is over, and it is impossible to say even with regard to the cattle to what extent relief will be afforded now that the animals can be readily supplied with food. The river has gone down three feet during the past couple of days.

—On the afternoon of Saturday last the regular meeting of the Sorosis Club was held in the Alexandra Girls' School, Bombay, Miss Hunt, first Vice-President in the chair. There were more present than at any of the previous meetings, the room being well filled. Nineteen new names were handed in for membership. After a chorus, in which all joined, and the regular routine of business was gone through with, including a lesson on Parliamentary usages.—Mrs. Bartley, Mrs. Trimbuck, and Miss Cooper finished reading their essays on jewels. A number of new essays were presented and photographs were exhibited of "state jewels." A short discussion followed, which showed that the subject which His Excellency Lord Reay had chosen for the class to write on had interested them much, and all had tried to make their articles as comprehensive as possible.—Dr. Ryder gave a sketch of the life and work of Elizabeth Fry, the Quakeress, told of her work in the Newgate prison, of her forming the Associations for improving the condition of women prisoners, and how she succeeded in bringing about a complete change in the method of treating prisoners, not only in England, but in all Europe. She was called before the House of Lords and the House of Commons to present her views on Prison Reform. She was summoned again and again before kings, queens, statesmen, and philanthropists to present the claims of the most unfortunate class of women. Most of the reforms she suggested became law during her life time. The subject for the next meeting was announced, "What do you consider woman's first duty and give your reasons for thinking so." The question was not to be considered from a religious point of view, because then of course there could be no diversity of opinion.

—New York and neighbourhood were visited by heavy storms on the 10th and 11th ultimo. The seashore resorts were overflowed on the New Jersey and Long Island coasts, twenty vessels were wrecked at the entrance of Delaware Bay, and much damage was done around New York harbour. The sea made a complete breach through Coney Island, where its Manhattan and Brighton beaches are overflowed, the great hotels imperilled, the marine railway destroyed, and the esplanades in front of the hotels and the sea-walls badly damaged.

—Miss Connor, the first lady student of Lahore Medical College, who had just been promoted to the responsible post of house-surgeon to the Lady Aitchison hospital in that city, died suddenly on Saturday week.

—It is expected that Canon Wilberforce will visit India this cold season and that Mrs. Wilberforce will accompany him.

—Over 180,000,000 gallons of spirits were imported last year in the district of Sierra Leone, and in Lagos it was far larger, while all the land was strewn with demijohns. The Royal Niger Company imported 220,000 gallons during the last two years, and 500 cases of gin; 500,000 gallons of rum were landed by the *Caliban*. The selling price of rum is less than a penny a gallon, and the gin is threepence a bottle. The liquor so sold was of the most execrable character.

—John James Pearce, a working plasterer, who inherits one million four hundred thousand pounds from an Australian relative, has been discovered in Kettering, where he had worked since he left Northampton a few weeks ago. Only last June Pearce's wife committed suicide. Fear of poverty was then ascribed as the cause.

—The total number of deaths registered in Bombay during the week ending Tuesday, 1st October, 1889, was 476, being 39 less than the preceding week and 22 less than the week ending the 25th September, 1888; 35 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 21; Caste Hindus, 264; Hindu outcastes, 38; Mussulmans, 114; Parsees, 14; Jews, 1; Native Christians, 16; Eurasians, none; Europeans, 2; while the rate of mortality per 1,000 of the population was 25.56. There were 88 deaths from remittent fever, being 31 less than the last week, and the same as the corresponding week of last year. There were 6 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 6. The deaths from diseases of the respiratory system, diarrhoea and dysentery were 68, 23, and 18 last week, against 86, 22, and 19, respectively, in the corresponding week in the last year. During the week 321 births were reported in the different districts.

—The P. & O. Str. *Coromandel*, with the English mails of the 20th September, left Aden for Bombay on Tuesday at 11 a. m.

—The rate of exchange is rs. 4 11-32d.

TELEGRAPHIC NEWS.

Madrid, September 26th: A note from the Sultan of Morocco to the Spanish Government regarding the late outrage on the Spanish coaster undertakes to punish the Riffians and compensate the Spaniards, unless it is proved that the latter were smugglers, and therefore properly detained. The Cabinet has resolved to institute proceedings against the whole of the Madrid Municipality, in connection with charges attributing to them illegal and immoral actions.

Rotterdam, 27th: The dock labourers here have struck work, and demand an increase of twenty-five per cent, or one penny per hour in their wages. Other trades are joining the strike. The Socialist Democrats are leading the strikers. The strikers number five thousand. Several conflicts have taken place between the strikers and the police, who, to prevent the English labourers who are loading the British vessels, being terrorized, charge the mob with drawn sabres. The authorities have now called out the Civic Guard, and a force of cavalry has been summoned from The Hague.

London, 27th: The protracted inquest which has been held on the body of the boy Hefferman, who was shot by the police during a disturbance at a sale of evicted farms in Tipperary, concluded yesterday, when the coroner's jury brought in a verdict of murder against a police inspector and a constable. Warrants have been issued for their arrest.

28th: It was officially declared to-day on the Liverpool Stock Exchange that the stock of cotton was 68,200 bales below the estimate. A crisis is feared on Monday. A Committee of the United Spinners Society at Manchester has passed a resolution urging every spinner to close entirely for the first week in October. The Blackburn and Accrington operatives have passed a resolution similar to that passed by the Operative Spinners' Society at Bolton for supporting the employers in defeating the cotton corner.—Sir John Strachey has resigned his seat in the Indian Council.

Paris, 29th: M. Carnot presided at the ceremony of presenting the awards at the Paris Exhibition, and in doing so thanked all the foreign exhibitors, whose exhibits, he said, had given much *ecolat* to the Exhibition, which he hoped would open an era of general peace.

Madrid, 29th: Spanish captives carried off by the Riffians have been released.

London, 29th: It is confirmed that H. R. H. Prince Albert Victor will include Burma in his Indian tour. His Royal Highness will probably join the *Oceana* at Suez after attending the Duke of Sparta's wedding at Athens.

Belgrade, 29th: Queen Nathalie arrived here to-day, and though officially ignored had the warmest reception from the people.

Paris, 30th: The Tribunal of the Seine have condemned the directors of the Comptoir d'Escompte de Paris to pay eighteen million francs to the liquidators.

Rome, 30th: A frightful railway accident has occurred in the Ariano tunnel near Naples. Owing to some mistake in the signalling, two express trains met in the tunnel, and twenty carriages were smashed to pieces. Many lives were lost, but the number is as yet uncertain.

London, October 1st: The British Government intend shortly to add five vessels to the British Mediterranean Squadron. The wildest excitement took place yesterday in the Liverpool Cotton Market, and September Futures fell thirty points. The owners of two-thirds of the spindles which use American cotton have declined to join the movement for closing the mills for a fortnight. The blockade of the Zanzibar Coast has been raised.

Stuttgart, 1st: A serious railway accident occurred close to Stuttgart to-day owing to a train becoming derailed and falling down a steep embankment. Seven passengers were killed and forty-three badly injured.

Copenhagen, 1st: The Czar, who will probably be accompanied by the Czarina and her children, will leave here on the 10th instant for Berlin, where they stay for two days only.

Rotterdam, 1st: The Shippers are mediating between the masters and the dock labourers, who still persist in their demands for a 25 per cent. increase.

Rome, 1st: The accident in the Ariano Tunnel was not so disastrous as was at first supposed. The foremost cars of the trains being cattle cars, consequently only three people were killed and twenty-six injured.

Rotterdam, 3rd: The strike among the dock labourers here has ended, the demands of the men having been practically conceded.

Simla, 3rd: In the Legislative Council to-day, the Cantonment and Mamlutdars' Bills were both postponed till the 10th instant. The Hon. Mr. Scoble stated that some papers expected from Bombay on the Mamlutdars' Bill had not been received.

THE NEW BOWEN METHODIST CHURCH.

A Social gathering was held in the Y. M. C. A. Rooms, Apollo Bunder, Bombay, on Thursday evening, in aid of the new Church in process of erection by the Fort Methodists.

Rev. J. E. Robinson presided. The meeting was opened with singing "Forward be our watchword." The Chairman read a portion of Scripture from John xvii. and Rev. A. B. Wann engaged in prayer.

After an hour or so spent in social converse, coffee, and cake, interspersed with sacred solos, anthems, &c. by various ladies and gentlemen, the President called upon Mr. James Morris, C. E., the architect of the new building to give a short statement.

Mr. Morris said they were seventeen years of age as a church and hitherto had had to worship in hired halls. They had been turned out of three in succession. The Bombay Methodists had built Grant Road Church, and later the one at Mazagon, and were now providing for the needs of the Fort. The Missionary board in America had given them a substantial nucleus of Rs. 14,500. Their own members had contributed Rs. 4,600. Ministers of the conference had promised Rs. 1,000 and a small sum from outsiders made the whole amount given or promised Rs. 20,514. Rs. 50,000 would be required to complete the building which would comprise church and parsonage under one roof. It was in process of erection on a piece of land leased from the Port Trust. The price of land in the Fort being from Rs. 30 to Rs. 50 per 100 feet, made the purchase of land impossible. He expected the building to be ready for opening by Christmas day. They had named it the Bowen Memorial Church, because that good and grand man George Bowen was their pastor for the last few months of his life, and because he still lived in the hearts of his fellow-members. Bowen Church would be inscribed on its front. There was no opposition or rivalry in this to the "Bowen Memorial Fund," in which all denominations of Christians in Bombay were concerned, no money had been solicited from outside on this account. When the new Church was finished they would have attractive and suitable room for all their classes, as well as for public worship.

Mr. Henry Conder, the President of the Y. M. C. A., said he was glad to be able to lend the Y. M. C. A. Rooms to the Methodist Brethren, but he would be very glad to see them in a Church of their own.

Rev. J. E. Robinson said he could not help recalling some whom he would have liked to have seen present that day. William Taylor, for one, who founded the Bombay Methodist Church seventeen years ago, now in the wilds of Africa, digging wells, planting trees, and founding mission stations. If he were here, the question he would ask, would be "Have you kept the faith." Nothing but the Holy Spirit could have kept the Church together through the vicissitudes of so many years. They must bear in mind that the end in view of the new Church must be to do more work for God. God would not bless them if they were aiming to settle down comfortably in it.

CROWN HIM LORD OF ALL. By HANNAH WHITALL SMITH.

It was in a great open air meeting, which, accounting for the difference in time, was held just at the hour when the infallibility of the pope was being proclaimed in Rome; and one of the preachers present stepped forward on the platform and proposed, that, while this was going on in Rome, and the pope was being crowned with a new and blasphemous honour, we there should rise and crown Jesus, Lord of all, by singing the well-known hymn beginning, "All Hail the Power of Jesus' Name." In an instant, the thousands present were on their feet, singing it with a burst of loyalty and enthusiasm that seemed almost to carry us away. And over and over we sang that hymn, with a meaning it never had to us before, while hundreds of hearts did then and there crown "Jesus Lord of all" in their whole being, as they had not until this moment dreamed it could be done. It was a never-to-be-forgotten hour, and many have been the testimonies that have come to me since, of the lasting and blessed results that have come into the lives that at that moment took Jesus to be their King. Come then, dear readers, as Israel did, "with a perfect heart," and make the Lord Jesus King over all that you are and all that you have. Let the "government be upon His shoulders," and rejoice in the blessed promise that "of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment, and with justice from henceforth even for ever."

A TRAGEDY AVERTED BY A HYMN.

A few years ago a party of Northern tourists formed part of a large company gathered on the deck of an excursion steamer that was moving slowly down the Potomac on a beautiful summer evening.

A gentleman who has since gained a national reputation as an evangelist of song had been delighting the party with his happy rendering of many familiar hymns, the last being the sweet petition so dear to every Christian heart, "Jesus, lover of my soul." The singer gave the first two verses with much feeling, and a peculiar emphasis upon the concluding lines that thrilled every heart. A hush had fallen upon the listeners, which was not broken for some seconds after the musical notes had died away. Then a gentleman made his way from the outskirts of the crowd to the side of the singer and said:

"I beg your pardon, stranger, but were you actively engaged in the late war?"

"Yes, Sir," the man of song answered courteously. "I fought under General Grant."

"Well," continued the first speaker, "I did my fighting on the other side, and am quite sure I was very near you one bright night eighteen years ago this very month. It was much such a night as this. If I am not mistaken, you were on guard duty. We of the South had sharp business on hand and you were one of the enemy. I crept near your post of duty, my murderous weapon in my hand. The shadows hid me. As you paced back and forth you were humming the tune of the hymn you have just sung. I raised my gun and aimed it at your heart. I had been selected by our commander for the work because I was a sure shot. Then out upon the night rang the words

Cover my defenceless head
With the shadow of Thy wing.

Your prayer was answered. I couldn't fire after that, and there was no attack made upon your camp that night. I felt sure when I heard you sing this evening that you were the man whose life I was spared from taking."

The singer grasped the hand of the Southerner and said with much emotion: "I remember the night very well, and distinctly the feeling of depression and loneliness with which I went

forth to my duty. I knew my post was one of great danger, and I was more dejected than I remember to have been at any other time during the service. I paced my lonely beat, thinking of home and friends and all that life holds dear. Then the thought of God's care for all that He had created came to me with peculiar force. If He so cares for the sparrow, how much more for man created in His own image; and I sang the prayer of my heart and ceased to feel alone. How that prayer was answered, I never knew until this evening. My Heavenly Father thought best to keep the knowledge from me for eighteen years. How much of His goodness to us we shall be ignorant of until it is revealed to us by the light of eternity! 'Jesus, lover of my soul,' has been a favourite hymn; now it will be inexpressibly dear."

While this story has its pleasant side, illustrating how, under the power of God, the words of a sacred song can calm human passion and paralyze the arm that is raised to kill, it has also another lesson. It recalls how national wrong-doing inevitably at length brings national retribution. If human slavery had been abolished in the Southern States of North America by purchase, as some of the early Abolitionists suggested, by means of the sale, then or hereafter, of some of the immense tracts of public lands, what treasure in lives and money would have been saved. Godliness is no less profitable in national than in private life.

THE OPENINGS OF PROVIDENCE.

Sometimes in journeyings among the hills and mountains we seem to be shut in by lofty ranges, our pathway is abruptly closed, and we can see but a few steps before us. We do not, however, stop or turn back when our way seems thus hedged up, but we push forward, and presently a turn in a winding stream, or the opening of a mountain gorge reveals to us a new path, along which we journey with ease and with security.

So in the path of life, again and again the Christian finds everything closed up before him. He knows not what shall be on the morrow. Everything seems dark and barred before him, but he must not lose heart. God "hath his way in the deep, and his path in the great waters," and whether the Red Sea, the desert or the Jordan, bars the way, the flaming pillar and guiding cloud still lead the host of God onward to their rest.

Let us have faith in God, however dark the skies, however obscure the path, however mighty the mountain barriers that rise before us. Following him we can go forward, nothing fearing, nothing doubting, but hoping unto the end for grace that shall be brought unto us at the revelation of Jesus Christ.—*American Christian*.

DIVINE FORCE.

"Christ said that when the Spirit of Truth was come He would make manifest; He would reveal and teach. If God has provided a channel of communication between Himself and man, surely man is bound to accept it, or for ever remain in darkness concerning Him. Some people say that knowledge of God will not come in that way. It reminds me of the canal made a few years ago at Hurdwar to tap the Ganges and irrigate the Gangetic Valley. The Brahmins said: 'No, the holy river will never run in that canal, made by infidels.' The floodgates were to be opened with great ceremony, and the holy waters were to flow into the canal. The Brahmins made a rope of living men across it, and the officers tried to prevent them by persuasion and by force, but there they stood. Oh no, the Ganges would never go there. No sooner were the flood-gates opened than the flood swept them away. So there is a Divine channel of communication, and all the force of intellect and all the culture of this nineteenth century, cannot prevent the power of God's Spirit from flowing into the channel He has created, to irrigate the desert and the waste places of this world."—*Rev. J. Gelson Gregson*.

THE SALVATION ARMY AND FRENCH INFIDELITY.

By COLONEL BOOTH-CLIBBORN.

Now for Toulouse, the grand capital of the plains of the Garonne, at the foot of the Pyrenees. We sweep off through the Bordeaux vines, which give the name, and a small part of the substance, to the "Bordeaux" wines, which fill those unending rows of barrels covering the long quays of the city.

The Toulousains are a lively, intelligent people, but in laxity of morals, the town is said to be ahead of many others in France. In the St. Cyprian quarter of the city, where our hall stands, the immorality is awfully shameless.

Captain Chuard has, so far, had orderly meetings in the little hall, but to-day he has distributed a large quantity of handbills for my meeting in the ball-room of the quarter, and we may fairly expect the row which almost invariably follows any demonstration in France. . . .

A big ball-room with a gallery running round. Two men and four women on a sort of table at one end. A crowd. Men in all parts of the hall keeping up a din uniform in its loudness, and infinitely diverse in its variety. Howls, snatches of song, lewd answers and contradictions flung at the speakers, compliments to the women, curses to the men, cries of "Music, music! A song, a song!" Cat-calls to drown the song, stamping to drown the music, hats on, smoking—loose men engaging openly in loose conversation with loose women, lewd remarks flung across the hall—such are some of the forms of suffering common to the French fight among this class.

The first night we got a fairly good hearing with very hard work, but to-night there is a determined effort to crush us. There is an immense, roaring crowd gathered in the open square in front. Varieties of devilry are going on in the darkness. Our officers, aided by the police, have great difficulty in keeping the door. We have closed the galleries to help order, but suddenly, in the midst of one of the short lulls in the row, while I am speaking, a window bursts open, a wild looking man, with arms and chest bare, and slouched hat on the back of his head, appears like a jack-in-the-box with a shrill scream of delight, to which all his pals in the hall reply by the wildest applause. A few minutes later, a door bursts open in the gallery, and in dash a lot of roughs and career round, dancing and gesticulating above our heads at the back, to the huge delight of their fellows in the hall. Even the serious part of the audience, hitherto very much annoyed at the disturbance which had prevented them from hearing us, cannot help laughing at the antics and grimaces going on above us at our expense. The police try to expel the men from the gallery, and it is a regular hunt round and round, and a game of hide and seek, amid loud applause from the "pit." We have kept the worst of the gipsy roughs out to-night. They attacked us and the women officers last night in the dark and we had a difficult time of it. But the row grows outside. Suddenly, while the police are occupied with the roughs in the gallery, there is a burst of cries in the entrance. They have forced the door, and the inundation comes roaring along the passage. Amidst renewed howling, a lot of fierce-looking men appear bearing others aloft on their shoulders, the latter with bared chest and arms, are waving sticks in triumph. Right down the passage we see a long file of men thus carried shoulder high. Resistance is useless. The shove of the thousands outside puts a tremendous impetus into the current of riotous humanity.

Have you ever seen wild beasts in a menagerie rush cowering into a corner, glaring and snarling, as a tamer enters with whip and pistols to make them perform? Of nothing else did this mass of men remind us, as, seeing the police, they all rushed, on entering, to one side of the hall, piling up *en masse* on the forms in a defiant attitude, waving their arms and brandishing their sticks as much as to say, "You dare arrest one of us!"

So that it should not be said that the police shut our meeting, and anxious to get the women officers home safely, I announced that the meeting was ended. Then the ever-increasing *cohue* strike up all together the Marseillaise, as Southerners only can sing it. The sight reminded us forcibly of the description of some scenes in public halls during the Revolution, minus the guns and red liberty caps and cockades!

While I am claiming the protection of the police for the women officers, there is a scuffle in one corner. An officer is in vain trying to protect a woman from the blows which an infuriated man is raining on her head and face. It is his sister that he is thus savagely beating, because he has caught her in the meeting and knows that the poor fallen creature has been touched and convicted, and comes often to the Army of Salvation with a wish to begin a better life. He drags her down one side of the hall, beating her while she cries aloud. We are jammed in. We cannot move. The wild crowd is pressing over from the other side to get near us. Standing on the forms around they glare on us and howl, and wave their arms and sticks.

In the midst of this, up stands, on a form, close to us, a dapper, frock-coated man. With head uncovered, in bowing attitude, one hand neatly holding up the silver head of his cane, the other gracefully fingering a tri-colored sash which he holds forth in sign of authority, he stands in silence, looking around with an expression meant to impress the rioters with a consciousness of the presence of the official representative of law and order. He says nothing, but looks calmly and firmly in the faces of the bare-armed men who howl around him.

Gradually they quiet down to listen; then, in the softest, gentlest, and most polite voice, the law addresses—still in bowing attitude—this host of lawless vandals.

"Messieurs!"

He speaks slowly, accentuating every syllable. "Messieurs! The—Commissaire—of Police—has the honor—to request you—to be good enough—to withdraw."

A perfect Frenchman, we cannot help saying to ourselves. He would be exquisitely polite to the devil himself!

We do not dispute that he did his part with great art, seeing that the breaking-up of our meeting was no great illegality in his eyes, and that "calm amid the raging tempest" is the best attitude of mind for all officers of heaven or of earth; but there was something strangely discordant in this sweet politeness of the law in face of the wildest lawlessness. It brought forcibly the reflection—yes, this is the attitude of France; yes, of the world; yes of even thousands of professing Christians, toward glaring sin—a bowing attitude of sweet politeness.

Gloved formalism raises its dainty Bible in one hand, and its gold-headed cane in the other, and bowing, softly says to sin, to high-handed rebellion against God and His government: "The minister of the Gospel—has the honor—to request you—to be good enough—to become religious."

With difficulty, Major Le Cornu and I get the women officers out, under police escort, and conduct them through the mob to their lodgings across the square. Then we are left in the hands of the crowd. . . .

Clothes covered with filth, a black eye, bruised shins, is the summary of our small sufferings, when, as the last officer manages to get home at one o'clock in the morning, we make up the account.

Major Le Cornu and I have to leave again at three in the morning for the Nimes' meetings, and, as we softly pass through the kitchen, we find our dear comrades sleeping soundly and peacefully on the floor. That bright young lieutenant, only nineteen, who is slumbering yonder, is quite happy with his lot. And if some dream of his distant home is peopling his mind with loved faces and scenes, he will not for a moment let it weaken the cheery courage with which he will go out to-morrow to face all the difficulties and dangers of this, his first station!—From "All the World."

INTERNATIONAL BIBLE STUDY.

FOURTH QUARTER. LESSON II.

Sunday, October 13th. II. Sam. vi. 1-12.

SUBJECT: The Ark brought to Zion.

Golden Text.—The Lord loveth the gates of Zion more than all the dwellings of Jacob.

Parallel Passages. I Chron. xiii. 1-14. xv. 1-16.

When David was established at Jerusalem and was convinced that that was the place, chosen by the Lord "to set His name there," he began to make preparations to bring up the Ark of the Lord into the city. Ever since the Ark was taken by the Philistines and returned by them, as related in I Sam. v. and vi., it had remained in the house of Abinadab, at Gibeah, for they "enquired not at it in the days of Saul."

David sent to make a grand gathering of all the people of Israel, to do honour to the Lord, and bring again the ark with great joy and rejoicing. But he made one mistake, in his zeal for the Lord, he did not search out of the book of the law the rules and ordinances for removing the Ark, he simply went on just as it occurred to his mind to have a good time of rejoicing, without duly remembering the hallowed reverence that was to be paid to the "Ark of God, the Lord sitting on the Cherubim, where the Name is called upon" (I Chron. xiii. 6), the symbol of the presence of the Lord of the whole earth.

According to the law of Moses the charge of conveying the Ark from place to place was given into the hands of one Levitical family, the Kohathites. In Numbers iii, 31, we read, "and their charge shall be the Ark," and in the seventh chapter again, we read that "the service of the sanctuary belonging to them was that they should bear upon their shoulders." The Ark was fitted with staves, for that purpose, and, moreover, very explicit directions were given that the Kohathites were not to touch, or look into, the holy things (Numbers iv. 15, 19, 20), lest they died. The Israelites had had one lesson before as to the sanctity of the Ark when the men of Bethshemish looked into it and seventy of them were slain, (I Sam. vi. 19, 20). And now in this case in fetching the Ark to Jerusalem the Kohathites were forgotten and the Ark placed upon a new cart, with the two sons of Abinadab to drive the oxen. And while David and all Israel were rejoicing before the Lord with music and singing, making merry with all their might, one of the sons of Abinadab put forth his hand and touched the Ark to steady it, and the Lord smote him there that he died. And David was afraid that day to bring the Ark of the Lord any further, so they turned aside and left it in the house of Obed-edom the Gittite.

This incident should teach us that God's work must be done in His appointed way. Though it was probably only thoughtlessness on David's part, yet God does not abrogate His laws to save people from the results of thoughtlessness, even when engaged in His service. David learned also that to rule Israel aright, he must study the Books of the Law more perfectly. If we read the 119th Psalm we shall see how thoroughly he did this. The testimonies of the Lord were his meditation continually, and the statutes of the Lord his delight. He studied the word of God continually that he might not sin. Those who do the most effective work for the Lord in these days are those who study His laws most and are most anxious to do His work in His own way, with becoming reverence, for "Our God is a consuming fire."

For three months the Ark rested in the house of Obed-edom, and the Lord blessed Obed-edom and all that he had, and when this was told David he took heart again and having prepared a place for the Ark of God, and pitched a tent for it, he went again with all Israel and the Kohathites to carry the Ark and brought it again with gladness to the tent David had pitched for it. When it was safely settled in its chosen position they offered burnt-sacrifices

and peace-offerings before God, and David blessed the people in the name of the Lord, and dealt out to everyone of Israel, men and women, a loaf of bread, a portion of flesh, and a cake of raisins (R. V.).

And so was consummated the event looked forward to by Moses so many years before, and of which he gave such explicit directions in the twelfth chapter of Deuteronomy. Through many conflicts and much distress they had at last obtained the fulness of the blessing of the promised land. The Ark of the Lord was safely placed within the gates of Zion, in the place that the Lord had chosen to set His Name there, and David that day composed the 105th psalm, a psalm of thanksgiving recounting the way the Lord had led His people from the days of Abraham onward.

A spiritual lesson may also be derived from this, in the words of Mrs. H. Whitall Smith, who says that "as the ark was the only dwelling-place of the Lord in the land of Israel, where His presence was consciously known, this seems to be a type of that restoration to the soul of the believer, of the conscious presence of the Abiding Comforter, which will always be one of the first results of the establishment of Christ's rule in the heart. And the joy which accompanied this in Israel's case, as also the feeding of the people with bread and meat, and wine, are surely symbolical of the joy of restored communion, and the feeding upon Christ which it always brings. Henceforth, as we have seen, throughout the whole of David's reign they 'continually inquired of the Lord' about everything. And I believe that only those souls where Christ consciously dwells can literally in everything make their requests known unto God."

BILLY BRAY AS A HEARER.

The late Rev. John Gutteridge for many years preached the anniversary sermons of the Methodist Free Church chapel in the town of Redruth. One year, not being so well prepared as usual, some studies on martyrology which he had been prosecuting, he thought might be utilised at one of the services. He made a great impression by his recital of the sufferings of the martyrs. But, he asked, Was there not some principle that enabled the martyrs thus to suffer and die? There was, and that was love to Christ. We had love to Christ, but would the love that we had for Him make us willing to die for Him? "Are you, my hearers," he said, "ready to die for your Saviour? You in the area? You in the gallery?" Just at this point a little man at the end of the gallery rose to his feet, and said: "Yes, Maister Gutteridge, I am ready to die for my Saviour. And are you ready to die for Him?" "Never mind that just now," said the preacher, not very well pleased at the interruption. But when he attempted to proceed, the little man interrupted again: "No, no, Maister Gutteridge, you must not go on with your sermon till you tell us whether you are willing to die for the Saviour." That little man, said Mr. Gutteridge, when he afterwards told the story, was Billy Bray.

ENTIRE.

The Rev. A. G. Brown, preaching at the East London Tabernacle, said:—"There is enough in this one word for an entire sermon. There are a good many Christians who are sevenths of a unit, but what we want are entire men. Our joy should be entire. No one has so much joy as the child of God. God's birds of paradise can sing in the depths of winter. We should be entire, too, in our faith. I like to see faith when she is in the storm, as the spray dashes up into her face, 'tis then that she must be whole, entire. The need of to-day is men, entirely Christ's, faithful to Him in all life's storms."

Man without religion is the creature of circumstances: Religion is above all circumstances and will lift him up above them.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m. AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows:—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p. m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani. Cowasji Patel Street, Fort, ditto at 7. Gujarati. Khetwadi Back Road, ditto at 7. Marathi. Chinchpoojly ditto at 6. Marathi. Khetwadi Back Road, work amongst Dheds. Every evening at 6-30. Gujarati. Dhoobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m. BYCULLA, (next to Victoria Gardens)—Sundays 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

SPECIAL NOTICE.

The Rev. J. E. Robinson will give a Reading Lecture on the "Falls of Niagara" which will be illustrated by Magic Lantern dissolving views in the Y. M. C. A. Rooms on Thursday next 10th inst. at 8 p. m. There will be a small admission fee of 8 annas.

The Bombay Guardian,

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SATURDAY, OCTOBER 5TH, 1889.

NOTES AND COMMENTS.

"Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit."

The members of our staff who are at Lucknow are impressed with the great importance of the Dasher meetings now going on. They report that the "meetings are full of power—indeed we have never known greater power in any meetings we have ever attended." We furnish reports of Sunday and Monday's proceedings and hope to continue in subsequent issues, that those who would have been with our brethren in person, but who have been precluded from attending, may have the fullest possible share of the blessing. By a telegram received just as we go to press they say:—

"The Lucknow Christian Dasher meetings growing in interest and power; a whole family, father, mother and children professed conversion last night."

We agree with Mr. Ram Chandra Bose in his letter in to-day's issue that European and American Missionaries labour under immense disadvantages in India. They come to this country, strangers to the climate, the language, the customs, and the modes of thought of the people. But notwithstanding these great drawbacks, many of them are signally blessed by God in their labours. For the most part, they deserve hearty sympathy, and not criticism. The remedy for much that Mr. Ram Chandra Bose deplors is in the hands, under God, of his fellow Native Christians. They are in no strange, unfriendly climate; they are already familiar with the customs and modes of thought of the people; and they have not to laboriously learn a foreign tongue. Yet how few of them rise to the height of their responsibilities. Nothing has impressed us more painfully in India than the eagerness of Native Christians (with some exceptions, of course) to advance their worldly interests; and their apathy, so far as any effort of their own is concerned, concerning the salvation of their perishing fellow-countrymen. Many Native Christian young men, after having received a good education at the expense of Missionary funds, consider it a part of a Missionary's duty to use his influence to obtain for them as lucrative positions as possible in mercantile or Government service. Even Native preachers, in most instances, instead of dedicating their children from their birth to the service

of God, bring them all up with the set purpose of their spending their lives in worldly pursuits. We should be thankful if Mr. Ram Chandra Bose and others of our Indian brethren who recognise and deplore the many disadvantages under which foreign missionaries have to labour, would apply themselves with determined and persistent purpose, with much prayer and waiting upon God for guidance, to induce among their Christian fellow-countrymen a more solemn sense of their responsibility towards the idolatrous millions around them, and a greater spirit of self-sacrifice on their behalf.

Rev. and Mrs. W. B. Osborn will be remembered by many as earnest workers in the M. E. Church, Bombay, also as founders of the Lanowli Camp Meetings. Although returned to America these friends are still busily engaged for the Mission field, in conducting a Missionary training Institute in Brooklyn, New York. They expect to have between forty and fifty young men and women getting ready for various parts of the Mission field during the ensuing winter session. Twelve workers have already gone forth, five into Bishop Taylor's work, three to India, and four to China. Two things are aimed at for the students, a sound practical education, and that they may be adepts in soul-winning. The young men give a few hours weekly to learn building trades at a neighboring institute, and the young women study hygienic and home nursing, cooking, and dress-making. They find abundant opportunity for practice in Mission work in visiting prisons, hospitals, &c. The Bible is well studied with the aid of lecturers in theology, Bible exegesis and soul-winning.

But what seems to us the most eminently practical part of the training is that good Native teachers have been secured to teach the different languages of the countries in which the students are to work, Japanese, Chinese, and Portuguese. These teachers have been chosen as proficient by the consuls of their respective countries. Mr. and Mrs. Osborn teach Hindustani and Marathi, which with French and Spanish, make a choice of seven languages, enabling the students to commence work immediately on their arrival in the Mission field, before their enthusiasm has had time to cool, or they have become enervated by the climate. Other Missionary Colleges might copy with advantage.

In continuation of a note in our issue of September 21st, it is right to record that a periodical published at Mussoorie ridicules the statement made in a letter in our "Correspondence" column of August 24th, that "Sir G. Greaves, Col. Bramley, Col. Ilderton (of Landour), Col. Hornsby, Captain Jennings, and Dr. Murphy," have been concerned in the formation of a Sabbath observance and social purity committee at Mussoorie. Another periodical published at the same place makes some remarks on the subject that are not over intelligible, but are presumably to a similar effect. So far as we can judge, therefore, the writer of the letter in question stated what is untrue; that no such committee has been formed at Mussoorie; and that the persons mentioned are not of the character to join such a committee, if formed.

THE 18TH CHRISTIAN DASEHRA AT LUCKNOW.

Specially reported for "The Bombay Guardian."

As many of our readers are aware, the annual gatherings at Lucknow known as the Christian Dasehra, were first instituted by Dr. Thoburn in 1871, their object being the quickening of believers, and the conversion of those outside the kingdom of God. These meetings have been held continuously ever since, and were this year presided over once more by Dr. now Bishop Thoburn. One of the speakers at the opening meeting held on the 29th instant, alluding to the fact that he had been present at the 1887 Dasehra, said that it was a blessed happy time, and from printed reports of the gathering of last year, he should judge that they were still better, but that they must look for the meetings this year to be even better. The secret of the whole thing was to look to Christ, and keep looking to Him. So would our cares go, our burdens fall, and our hearts be filled with joy. It was evident that this was the spirit pervading the 18th Christian Dasehra held at Lucknow from Sunday, Sept. 29th, to Sunday, Oct. 7th.

CHILDREN'S TEMPERANCE MEETING.

The first meeting, in point of time, was held at 7 a. m. on the 29th instant. It was a children's meeting on the subject of Temperance, treated of course from the highest Christian standpoint. Those who know the terrible temptations in the direction of the Drink curse that are to be found in India, would be delighted to see the grand work that is going on in Lucknow amongst the little ones. This particular meeting was attended by children of all denominations from all parts of Lucknow, and was a full one. A number of adults were also present, including not a few Christian soldiers from the Cantonments. The wife of Dr. B. H. Badley of Lucknow, appropriately presided. Converted as a child herself at the age of 11 she has a heart full of sympathy for the little ones. Previous to her address the Rev. Z. F. Griffin, of Balasore, offered prayer. He asked that the children might be kept from falling into the myriad temptations that beset their path in life. With reference to the Temperance question he asked God to have mercy on the Government, and that they might learn that a revenue derived from the blood of the people as this drink and similar revenues were, was blood-money and hateful in His sight.

Mrs. Badley then addressed the meeting and said that even though every mother were, as she ought to be, a Sunday-school Superintendent in her own home, yet there would still be a necessity for Sunday-schools. Children, Christian children, need the "assembling of themselves together" as much as adults. Children of one temperament are benefitted by meeting and associating with children of another temperament. The training of children in their parents' homes was exceedingly important. Timothy was trained by his mother and his grandmother. Many passages of Scripture point the fact that we are responsible not only for the training of our children, but of our children's children. At present there are eight Temperance Societies in Lucknow, and a great and much-needed work is being done amongst the little ones.

After the singing by the congregation of the well-known hymn "Dare to do right! Dare to be true! Jesus your Saviour will carry you through," two children with voices which will be a great blessing to others, if consecrated to Christ's use, sang a duet exhorting their hearers to have courage to say "No" to sin.

They were followed by Mrs. Thoburn, wife of the Bishop. She is a lady with a spiritual look-

ing face, not unlike General Booth's eldest daughter, who is at the head of the wonderful French and Swiss Salvation Army work. She spoke to the children on "daring to do right" and the faculty of having the courage to say no to sin. Fire always burns at all times and everywhere, and sin is just like it.

SIN ALWAYS BURNS.

So does alcohol. She was lately called to visit a man in the hospital at Calcutta. His brain was all burned up with drink and he had none left to think with. He could not listen nor understand about Jesus, and he died in that terrible state. Alcohol burns as much at parties and weddings as it does anywhere else. She knew a little boy with a conscience ("conscience is a big word meaning the little thing inside us that hurts when we do wrong") this little boy's conscience told him that it was as wrong to drink at a party as it was anywhere else, so when he was asked, he would not drink but kept his pledge. This little boy would never have his brain burnt up with alcohol like the poor wretched man in the hospital. God was pleased with the smallest boy or girl there who dared to do right, dared to be true, and had the courage to say no to sin. A little fire burns, a small sin defiles, one drop of alcohol does harm.

A trio then sang "Beautiful, beautiful little hands, that fulfil the Lord's commands," and a child read a paper on the iniquity and inutility of alcohol as a medicine.

The Rev. I. F. Row of the Anglo-Indian Evangelization Society, Poona, spoke of his long experience in England, America, and India. He was once a chaplain in a prison containing 300 men and women. He asked them one day how many of them had been Sunday school scholars. Nearly all held up their hands. Most of them were in the prison-house through drink. In one of the districts in South India, lately, the wife of a General got up a large meeting of soldiers for him to address on this subject. After the meeting she told him that if anyone ought to feel deeply on this subject it was herself. Her father and mother had died broken-hearted through the ravages caused in their family by the drink. Her eldest brother died in a hospital in a foreign port, where he had been sent from a steamship on which he had engaged himself as a common fireman. Her second brother had been an official high in military circles. He died from the drink-habit, first contracted through pernicious medical advice. Mr. Row stated that he could go on for hours, recounting incidents from his experience like this.

The meeting concluded with the hymn, "No compromise!" The next meeting was

PRESIDED OVER BY BISHOP THOBURN

who said in his opening remarks, that those who asked "in the name of Jesus" for temporal things, soon found that they had a very limited list to ask for, for Christ had very little when He was on this earth. The subject of his main address was taken from the words, "Quicken us and we will call upon thy name." He said that the word "revival" was very commonly used in his boyhood to describe this kind of meetings. The more fashionable word "missions" borrowed from the Roman Catholics, had to some extent taken the place of the old word. If we wished to get the scriptural idea of revivals we must look for the passages containing the word *quicken*. There were several meanings to this word, the principal of which was that of the dead being brought to life. There is no real Christian life in any heart until a parallel event happens with regard to it, to that which took place in the tomb of Joseph of Arimathea when the body of Christ was "quicken," and He arose from the dead. The next meaning of the word "quicken" is the reception of a larger measure of spiritual life by those who already have it. There are numbers in the Christian Church who are in the position of "those that are ready to die." It is impossible for spiritual bystanders to know whether they are dead or living. Meetings like

these are for the "quicken" of such. The spiritual state which God expects His children to enjoy is a normal state, a fulness of spiritual health and strength. Many fail because they are seeking for something abnormal and unnatural. God's will is not only that we should have spiritual life, but that we should have that life abundantly. The state of being "filled with the spirit" is a very simple state. It is that of being able to say, without hesitation or the shadow of a doubt, "It is well with my soul." The way to have spiritual life overflowing is to be willing to accept Christ and let all other things go, always and continually. We must beware of subtle temptations sometimes underlying the frequent use of theological expressions, true in themselves. "We can do nothing without God's Holy Spirit," sometimes has the mental meaning in the one who utters it, of "We can do nothing without God's Holy Spirit, which we cannot get, therefore we can do nothing." There is more unbelief in this indirect denying of the power of God than in a more direct manner. God always sends His Holy Spirit with His Word. People say "There will be a grand time if God's Spirit is present at the meetings, but there is no 'if' when the Word is preached." Possibly these meetings will mark a new era, and a new departure, in missionary work throughout the Empire. There is no danger in expecting too much. The danger lies in limiting the Holy One of Israel. May "the feeble become like David" in these meetings "and David like the angel of Jehovah."

The meeting was closed with a number of bright testimonies of spiritual blessings received by those present.

LESSONS FROM JOHN XV.

At the one o'clock meeting on the same day, Bishop Thoburn again presided, and spoke at length from John xv. He said that the husbandman is perfectly cruel to his vines in the way he prunes them. He must destroy their beauty in March for them to bring forth fruit in October, when their branches will be loaded. "He that abideth in me and I in him the same bringeth forth much fruit." Let us take the work that God gives us and do it. Then we shall bear much fruit. Do not try to do other men's work, but just the work that God gives us. There are many departments of Christian labour. What may be called good Samaritanism is one of these. Helping believers is another. A third is Christian teaching. The highest is winning souls. But all four departments are real work for God. Whichever department He puts us in, there can be no question of our success if we comply with John xv.

Dr. Mansell, of Cawnpore, spoke of the blessing that this chapter had been to him 17 years ago, and ever since. When he saw that the secret of his future work was that he should abide in Christ and Christ in him, he said "I shall go to Gurwhal and Jesus will speak to the people." He went, and simply told the Native Christians what the Lord had shown him on this matter. A mighty power was present. There was weeping all over the meeting. This blessing was as new and fresh to him now as it was then. The secret of it all was the realisation of the companionship of Jesus; listening to and obeying His voice, was the only chance of success.

Mrs. Thoburn said that the only difficulty in the reception of this blessing was in Christians themselves. Christ was waiting to live in them. They must permit Him to do it. It is no more difficult for Christ to keep a man who has been living for years in sin, than it is for Him to keep a little child.

Miss Sullivan, one of the Lucknow deaconesses, said, "We abide in Christ for safety, and He abides in us for power."

In answer to a question, Bishop Thoburn said that the two blessings of "the believer in Christ," and "Christ in the believer," though distinct and separate always came together. A simple illustration was that of a poker in the fire heated red-hot. The fire is in the poker and the poker is in the fire. Another illustration is that of a person breathing. He is in the

atmosphere, and by breathing, the atmosphere is continually in him.

The Rev. A. J. Maxwell said that the Holy Spirit was the power and the Christian was simply the agent of that power. For the continuance of this blessing it was necessary to keep looking towards the power and away from the agent.

A lady present said that it is not the "blessing" that should be the object of our search so much as the "Blessed." It is Christ Himself we need. It is important to listen to hear what God says. It is a precious privilege to pour out our hearts to God. It is a still greater blessing after we have done that, to wait and listen for the answer from God.

Dr. Waugh of Allahabad said that "getting more religion" is getting more acquainted with Christ.

Another lady said that nothing can be done by self. Self must *die*. "Except a grain of wheat fall into the ground and *die* it abideth by itself."

Another speaker said that inward communion with God invariably led to outward service for Him.

Rev. I. F. Row dwelt upon the fact that our spiritual welfare depended on our *abiding* in Christ. With regard to "pruning" he had himself seen the tea-plants in Assam cut down, sometimes beneath the surface of the soil, and pruned until they were out of sight, and he had seen these same plants magnificent tea-trees some months after. With regard to fruit-bearing, the promise is that we *shall* reap, "if we *faint not*." Note the conditions.

Mr. Stagg, of the M. E. Mission Press, Lucknow, said that he was finding more and more that all that he could do without Christ was utterly useless. If he placed himself in front and Christ behind, his work was useless.

A Native brother said that the secret of *continued* abiding in Christ was found in asking "Can Christ keep me abiding in Him," not as it was so often put, "Can I abide in Christ."

In summing up the remarks of the meeting, Bishop Thoburn said that the experience of to-day ought not to be the experience of to-morrow. We ought to be beyond it. Directly we cling to an experience, we lose it. We must not seek a state of grace, but Christ. We cannot "abide" unless we obey. We must not only look for fully ripe fruit in our work. The husbandman is often rejoiced in watching the progress of his green, unripe fruit.

PENTECOST.

The general public in India are usually half-an-hour late for public meetings. This is not the case, however, with regard to the Lucknow Dasehra evening meetings. On the evening of this day, three quarters of an hour before the advertised time, the commodious place of meeting was crowded. Bishop Thoburn presided, and took for his text Acts xi. 15. "And as I began to speak, the Holy Ghost fell on them as on us at the beginning." Pentecost was not limited to the effusion of the Spirit on a certain morning. There were four separate Pentecosts recorded in the Scriptures, at Cæsarea, Ephesus, Samaria and Jerusalem, and there had been countless Pentecosts since. A believer filled with the Spirit, is a man in the normal state of Christian experience. Every Christian should be the recipient of the Spirit in Pentecostal measure. It is utterly useless for people who are not believers to ask for the Holy Spirit. It is promised to believers only, and they must be believers in Jesus Christ, not simply believers in God apart from Him, if such a thing is possible. They must also be obeyers. The terms "obeyers and believers" are interchangeable in several places in the New Testament. A believer before and after the day of Pentecost was a very different being. Pentecost took the spirit of revenge out of people. Before that the disciples were wanting to call down fire on their enemies. The gift of the Holy Ghost was offered to every one, believer and unbeliever alike on the conditions of repentance and faith toward our Lord Jesus Christ. If the Spirit of God filled the present hearers it would be to each one according to the

measure of his faith. That measure can be enlarged, by the study of God's Word, and continued "repentance and faith toward our Lord Jesus Christ," as fresh light was shown. If the newly converted believer is properly instructed he may be filled with all the fulness of the Spirit at once. If not, he will be filled up to the measure of the faith he has. Some taught that the Spirit of God came through the bread and wine of the Sacrament, or through the hands of a good man. Some time ago he had a long conversation with a man who strongly believed in the efficacy of his sacerdotal functions as a priest." The Bishop asked him, "When a man comes asking absolution, is he absolved?" The answer was, "I am bound to believe he is," to which the reply was given "No matter what you *believe*, is the man actually absolved? Does he know his sins forgiven? Has he the witness of the Spirit that he is a child of God? I have hundreds of people coming to me asking me, 'What shall I do to be saved.' My invariable answer is, 'I can do nothing to help you, but there is One at my side that can. I can point you to Him. I kneel down with the man. He gets forgiveness of sins direct from Christ, and joy and peace flow into his soul. He is absolved. Now how about your method? The truth of Christ is a living power and a mighty power.' The 'priest' answered nothing, but some time after, when he (the Bishop) met him, he had gone right to the other swing of the pendulum, and had not only given up his 'priestly functions' but his ministerial ones as well. Beware of the great mistake of putting the blessing in place of the Blessor. You cannot take light apart from the lamp. You must take the lamp with you, if you want the light. You cannot take the blessing with you apart from the Holy Ghost. If you want the blessing, you must take the Holy Ghost home with you.

TO BE PERFECTED IN HOLINESS,

is to be filled with the Spirit of God. The fulness of the blessing of the Gospel of Christ is to be filled with the knowledge of Christ. The watchword all this week must be "Sirs, we would see Jesus." If people come arguing to you about the possibility of the resurrection of Christ, you ought to be able to say to them, "I have got beyond that, I *know* that Jesus Christ is alive from the dead, because I know Him. I first knew Him so many years ago, and I have known Him ever since." If we ask for the Holy Spirit, it will be Christ that will be manifested to us. In the marriage processions in this country, the man with the torch lights up the face of the bridegroom, whilst he himself abides in the shadow of his torch. Just so with the Holy Spirit. He is the torch bearer to Christ. The light of the Holy Spirit shines on the face of Jesus Christ to reveal Him to us. The unconverted do not know the luxury there is in Christian faith, nor the sweetness there is in Christian love. "Do you know the sweetness that flows into your heart when you love your enemies? Do you know what it is to know that 'these Arms of love that compass me' can embrace the human race, cause me to love the unlovely, the disagreeable, those who have done me harm, my enemies. It is God's will that your peace should flow like a river, great and mighty, deeper and deeper, until your righteousness shall be as the waves of the sea. The one work of the Spirit of God in the soul is to take of the things of Christ and show them unto us. It is an heresy that the devil puts into the hearts of believers that there are some people created with special spiritual faculties. *Every* believer can become filled with the Spirit. When you are filled with the Spirit you will be more human than ever. Jesus Christ was more like a man than any of us. He delighted to be called 'the son of man.' You will become a practical man, a man that children will love, and a man that will be of some use in the world. It is a great deal easier to be a whole Christian than half a one. For years Dr. Mahan tried to have a stable experience. He failed because he expected to fail, but when he began to expect

that Jesus Christ could keep him, his spiritual life at once became a steady one. Make over your heart to the Lord Jesus for Him to fill, and He will do it.

MONDAY'S MEETINGS.

The next day, the 30th instant, the children's morning meeting at 7 o'clock was conducted by the Rev. J. H. Schively, and at 8 o'clock Dr. Mansell of Cawnpore, followed by Bishop Thoburn, spoke of the manifestation of Christ through the baptism of the Holy Spirit. The subject for consideration at the one o'clock meeting was "soul-winning." Bishop Thoburn spoke from Daniel xii. and said that the supreme work of winning souls was one that could not be chosen or rejected at will by the believer. *Every* believer should be wise to win souls. It is not the will of Christ that any believer should have a starless crown in heaven. In answer to questions about the public ministry, the ministry was not a profession but a vocation. If a man was called of God to preach, God will generally call others to ask him to preach. There were three necessities for the public ministry (1st) the Divine call, (2nd) the gift of utterance, he must be able to make himself intelligible, and (3rd), fruit.

Mrs. Morgan dwelt upon the duty of individual believers, in private work for winning souls. "Go home and tell thy friends what great things the Lord hath done for thee," was the first duty of a Christian convert. The secret of soul-winning was that we should be pliable in the hands of God. It is not what we understand, that will make us successful, but the doing of that which God tells us.

The Rev. J. H. Schively of Lucknow also dwelt upon the duty of *every* believer to win souls. Where there was the opportunity, just there was the call from God to speak. Our success will depend on what we believe concerning individual souls. If we feel that if we do not speak to a man when we have got the chance, we may be the means of his eternal destruction, we shall be successful soul-winners. The meaning of the words, "fellowship in the sufferings of Christ" is "fellowship in His passion for souls." Have we got it? If so, we shall be successful soul-winners.

Dr. Mansell of Cawnpore dwelt upon the passage, "the fruit of the righteous is a tree of life." The prayer "Oh God, show me the fruit of my labours!" is a commencement of the answer to it.

The Bishop said that a great deal of the best soul-winning is done by embracing unexpected opportunities. Use good sense in doing so. You can pick up people here, there, and everywhere in this manner all around you. His own experience was that for every sinner brought to Christ by his public preaching, he expected to get *three* by his own personal effort. When, after speaking to great congregations on Sunday in Calcutta, some would come out for salvation, he expected to get fully three times as many during the week by his own personal effort. No minister of the gospel would be a truly successful one unless he was willing to learn from the people he preached to. He believed that India was going to be the principal scene of the fulfilment of the great promise, your bearers and your ayahs shall prophesy.

Dr. Johnson, of Lucknow, in illustration of this instanced the case of Mrs. Inglis the wife of a Government Official at Lucknow. She was the means of the conversion of her ayah, Suna. Suna was the means of the conversion, directly and indirectly of over one hundred persons.

Mrs. Thoburn spoke of the necessity of patient waiting upon God in dealing with people. Beware of doing work in a mechanical way. Go to the people to whom God sends us.

Mrs. Morgan of Lucknow said how much she had learnt from a little child who said, "Mamma, does not one man's soul need to be saved?"

Miss Matheson said that in cases where we did not know the language, and could not speak to the people, we could pray for them. Riding in the trams in Bombay, she had often done so, and she believed that she should meet some

of those she had prayed for in heaven. She had been engaged for seventeen years in educational mission work. In it she had found plenty of opportunities to win souls. Out of eighty children that she had had in one of her American schools, fifty-eight of them became converted. At another school all three hundred were converted. We are very poor instruments. We must leave ourselves in God's hands and let Him do the work. That is the secret of success.

The Bishop in conclusion reminded the meeting of the old exhortation, to pray as though it all depended on God, and to work as though it all depended on us.

The evening meeting was taken by the Rev. I. F. Row of the Anglo Indian Evangelization Society. It was closely crowded. He spoke from the text "Agree with thine adversary quickly whilst thou art in the way with him," and urged with great force the necessity of immediate decision. A number present declared themselves on the side of Christ.

FRENCH WINES—VERY WHOLESOME!

The following story, recently brought to light by proceedings in a French court, states the *American Analyst*, may serve as a suggestive warning to sensible but indifferent persons who might fancy that the vaunters of imported wines had some intelligent reason for their loudly expressed preference.

A farmer in Normandy, seeing a wine advertised by a firm in Bordeaux, wrote for a couple of casks of it, and forwarded the money. A fortnight afterwards it arrived at the station, and he sent his carter to bring it home. The carter brought two casks, but to the farmer's astonishment, only one cask was full; the other was empty. An examination of the cask showed that it had not been tampered with, and there was no trace of leakage. Evidently an empty cask had been sent by mistake. The farmer at once wrote to the Bordeaux wine merchant, complaining of the carelessness. In due course of time he received the following reply:

"Dear Sir: I am sorry for the mistake made by my man, but you can easily rectify it. If you will fill the empty cask with water and leave it for a fortnight, you will find the wine all right. The ingredients are at the bottom of the cask, but my man foolishly omitted to add the water. Waiting your further orders, I am, sir, yours, &c."

The "further orders" he got were to appear in court and show cause why he should not refund to the farmer the price of the two casks of falsified wine. The case has not yet reached a determination.

DOCTORS AND DRINK.

Let the doctors settle their own quarrel, and while they are doing it let us plain and unscientific people "paddle our own canoe" in waters that we know to be safe. Nearly thirty years ago three doctors called at my house and said my son "would die if he did not take the drink." He did not take the drink, he lives, and they are all dead. It was, no doubt, very scientific of the doctors and very foolish of me. But if they are satisfied, I am.—*Thomas Whittaker.*

The "facts in the case," are stated by the *Chicago News* and the *New York Independent*, as follows: "The product of one bushel of corn, made into whisky is four gallons, worth 16 dollars out of which the government gets 3 dollars 60; the farmer gets forty cents; the railroad gets 1 dollar; the manufacturer gets 4 dollars; the vendors get 7 dollars. The drinker's share is the delirium tremens. The drinker's family has a share—misery, poverty, suffering; the community has a share—disorderly and worthless characters to restrain; the State has a share—it loses honorable and useful citizens and gets in their place sots and vagrants.

STRAY NOTES.

By AN OBSERVER.

—Some time ago a story went the round of the sceptical periodicals, which probably was the production of some half-drunken penny-a-liner, and had no foundation in actual fact. It, however, points a good moral, and illustrates (though in a somewhat exaggerated style) a state of spiritual backsliding into which it is possible for all unwatchful Christians to enter. The story details the quarrel of two Church members, a theme that all professional infidels delight to expatiate upon. In the course of it one of them says to the other, "You? and who are you?" to which the improbable reply is stated to have been given, "a meek and lowly Christian, you old hypocrite, you!" Improbable in fact, however, but not in spirit. No sane man or woman would be likely to utter such a gross contradiction of terms in actual words. But as stated above, it is quite possible for any unwatchful Christian to become filled with his own ideas of his meekness and humility, and to become so occupied with his own righteousness, in the place of Christ and His righteousness, as to so far hate his brother, and so become a murderer in heart (see 1st Jno. iii. 15). One who is thus filled with his own righteousness, feels keenly the slightest personal insult, and bitterly resents it, whilst on the contrary one who is filled with the righteousness of Christ, has no room for personal resentment, and positively LOVES his enemy.

—"God so LOVED the world &c." (John iii. 16). The world that "God so loved" when He purposed in His heart to send His only begotten Son, "that whosoever believeth in Him, should not perish, but have everlasting life," was a world of rebels, children of the devil. Christ was a "friend of sinners." The Pharisees could not understand it. They were amazed and astounded at a man who professed to be a friend of God, being at the same time, a friend and associate of sinners. Paul loved, with a mighty Divine love, rebels against God and children of the devil, who had stoned him, beaten him, reviled him, and lied about him. He even went so far as to say that he could wish himself "accursed from Christ," if that could save them (Rom. ix. 3). Are you a friend of sinners? especially of sinners that you think have sinned against you? Is there any one who you think a rebel against God, whose salvation you do not long for? "Let this mind be in you which was also in Christ Jesus," and Paul, and since their time of tens of thousands of the followers of the Lamb, who gave Himself to die for you when you were a rebel against God, a child of wrath even as the rest. (Phil. ii. 5; Rom. v. 8; Eph. ii. 3).

—"Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then said Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." This temptation of Jesus is one that constantly combats some of His followers who are fighting His battles on the earth. The temptation is constantly

presented to them, in one form or another, to bow to the great world-spirit in order to win the world for Christ. It is fatal to give way to it. "Peace on earth and good-will toward men," will not come apart from giving "glory to God in the highest," through His only—begotten Son, Jesus Christ.

Correspondence.

CAUSES OF FAILURE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I am very much obliged to you for publishing my letter with one or two corrections which decidedly improved it, and I am glad that you look upon the reasonings embodied in it as "very inconclusive." My object is to request you to place my views, confessedly coloured by growing dyspepsia, side by side with those of a man of a much brighter tone of thought and feeling; and I believe that a juster conclusion will be arrived at by those of your readers who in judging of a method or policy do not allow themselves to be guided either by hopefulness or by despair.

I admit at the outset that my view of the causes of what appears to me a general failure may be attributed to growing infirmity of body and mind; but in justice to my own self I must say that I have no motive but the good of the work all Missionaries have at heart. I only wish that my advocacy of what appears to me *true* work in contradistinction to what is at the best questionable were as fervent and eloquent as yours. But before the causes are stated *seriatim*, I beg to express my inability at present to touch upon the moot point of the debate, viz. the salary question; but, I have no hesitation in saying that, though Missionaries are by no means *over-comfortable*, they have completely lost in the country the prestige of self-sacrifice. Neither among the varied peoples of the country, nor among their own converts, nor among their own countrymen are they regarded as either abstemious or self-denying. I had the honour of once breakfasting with a civilian of an exalted position, and another of a position high indeed, but not so exalted. My host whose deep piety, was shown in his inviting a man of my humble position to his table, said in the course of conversation that the Missionary life had become a trade, "and that the Missionaries in India were as well off here as they could possibly be in their own country." "Much better off," said the other gentleman almost impatiently. Sir Alfred Lyall in his *Asiatic Studies* emphatically affirms that "salaried Missionaries" are not likely to effect much, and this sentiment has been again and again echoed in the columns of the *Statesman* and other influential journals. And we, Native Preachers, are looked upon by all classes of people in the country, our Native Christian brethren not excepted, as little better than missionaries, "paid" as a native writer once said "to abuse other peoples' religions." But so long as Missionaries continue to be paid, regular salary system must be a marked feature, whether Apostolic or non-Apostolic, of Missions; as if Missionaries, while paid and living in their present style, were to send out bands of mendicant preachers, they would be looked upon in the country as *cheats* and their assistants as *dupes*. I stated this emphatically in the last Decennial Conference, and I have no more doubt about it than I have about my own existence!

1. There is a gap, wide and widening, between the Missionary and his assistants unfavourable to the success of the Missionary enterprise. This is admitted and freely discussed in our Missionary meetings and conferences; but it is not so clearly seen that it checks the movements to and fro, so to speak, of reciprocal sympathy. The Missionary lives in one world and his assistants in another. I was never more impressed with this than when in a station I found a Native Preacher denounced by the Missionaries, male and female, as a sulky, discontented, worthless fellow, and looked up to as a martyr by the Native Christians. The man represented by the Missionary as very pious is regarded with suspicion by his native brethren, and *vice-versa*. A girl in Calcutta emphatically said that she would *never* marry a man who came to her with a recommendation from a Missionary! This unhealthy state of things is made ten times worse in those Missions where a broad line of demarcation between Eurasian and Native employes is a realized fact. Dr. Thoburn may not read these lines; but if he does I entreat him, in the name of the religion of Christ, nay in the name of the universal brotherhood admitted even by

Comptests and Theosophists, to see that the unity of methodism he contemplates, does not degenerate into the creation of *castes* or into a revival of the curse Hinduism has inflicted on the country. This gap must be bridged, and cordial co-operation ensured before real success can be attained. Both the parties are responsible for its existence, and both the parties must by mutual concession bring it to an end!

2. But there is another and a wider gap to fill, the yawning gulf between the Missionary and the people he has come to convert. The Missionary knows scarcely anything about them, and they know scarcely anything about him. No mutual sympathy! Bishop Taylor influenced for good the East Indian community because he did what the Chaplains would not do,—he identified himself with the East Indians and became as one of them! But the Missionary in his dealings with the ruled rarely, if ever forgets his position as a ruler, a table-companion of high functionaries, a privileged man; and he is therefore regarded with suspicion by the higher classes, and as a government agent by the lower ones. The other day a Native Barrister said to me—"The missionaries come to enjoy themselves, not to do any work." "How do you know that, Sir?"—was my reply. His reply was significant:—"Here am I in this city: have any of the missionaries here ever come to me to talk of religion?" The dirty portion of his work, viz. visiting, the Missionary leaves to his Native assistants, as the Chaplain used to visit the East Indian members of his flock through some *brown* sub-deacon. The Missionary must cease to be a *Hakim* or go back to his country. I may have to say something more in a separate communication but here I stop as I am on the eve of a long journey.

RAM CHANDRA BOSE.

(See our note on page 8).

Lucknow.

Mr. Joseph Leicester, late M. P. for West Ham, has had a stern but successful struggle with difficulties. He started life as a worker at a glass furnace. When he had completed his apprenticeship he set himself to break down the pernicious custom of "footings." At that time there were "footings" for everything. If a man bought a new coat he paid one shilling, which was to be spent in drink. If he began courting he paid 2s. 6d., and so on for all sorts of new experiences. For his opposition to such customs Mr. Leicester was driven out of every glass house in the kingdom for three years, and in his search for work he tramped 1,500 miles. Little by little he made progress, however, and finally, won a seat in the House of Commons, and when he lost this seat it was mainly because he refused to vote for the repeal of the sugar bounties, for, as he told the sugar refiners he could go in for no law that would increase the price of the poor man's food. Mr. Leicester is now visiting various towns in England as a lecturer on Temperance.

PASSENGERS ARRIVED.

Per P. and O. Str. *Assam*, Sept. 30th:

From London—Mr and Mrs Brookes Mr Caws Mr and Mrs Jones Mr and Miss Petter Mr and Mrs Litzter Mr Gregory Rev C A Lockie Mr H Fenton Lieut Bell Miss Mynn Mr Tressidar Mr Braddell Mr McAllum Mr Burnett Mr Sen Mr Ruza Mrs Mein Major Ramsden and Mrs Ramsden.

From Naples—Major Creagh Mr and Mrs Morris and Mr Calthrop.

From Southampton—Miss Ringer Mr and Mrs Altas Mrs Oram and Mrs Strickland.

From Brindisi—Colonel E Smyth Mr E Upton Mr D Calnan Mr Townsend Mr and Mrs Lloyd Mr Hampden Captain Lean Mr Clifford Mr Longmore Mr J D Rees Colonel Reade Mr S E Tute Mr H F Hatch Mr Rivett Mr Blathwayt. Major Blanshard Major-General Sir G Whyte Mr Spooner Mr Fowler Mr and Mrs Badham Miss Badham Mr Gault Captain Godfrey Mr Castleberg Mr H Castleberg and Mr Macfarlane.

From Venice—Mr Robyns and Mr and Mrs Lindsay.

PASSENGERS SAILED.

Per P. and O. Str. *Oriental*, Oct. 4th:

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For Brindisi—Mrs Collen and child Surgeon-Major Scully Mr and Mrs R G Thompson, child and infant Mr Basil Scott Mr A M Archibald Mr H Peters Surg A Silcock Capt T H Haughton Mr F H Routledge Mr C R Mayo Mr J Nelson Barrett Mr, Mrs and Miss Phelps Col G C Jackson Mr C E Smith and Mr Mahomed Asad Beg.

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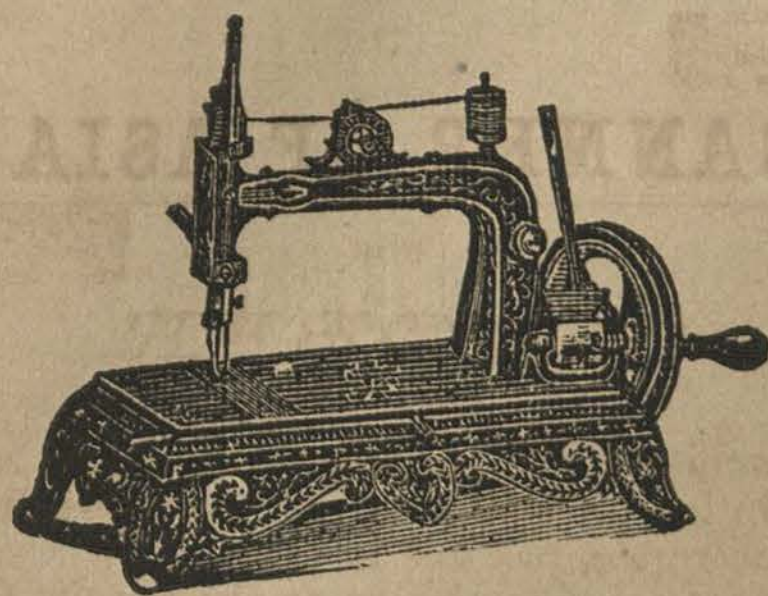
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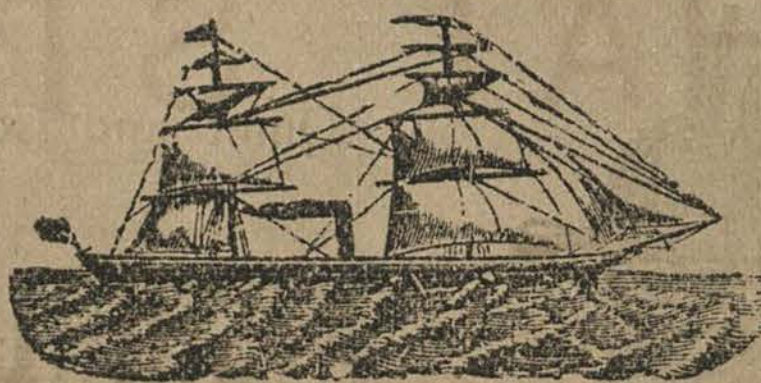
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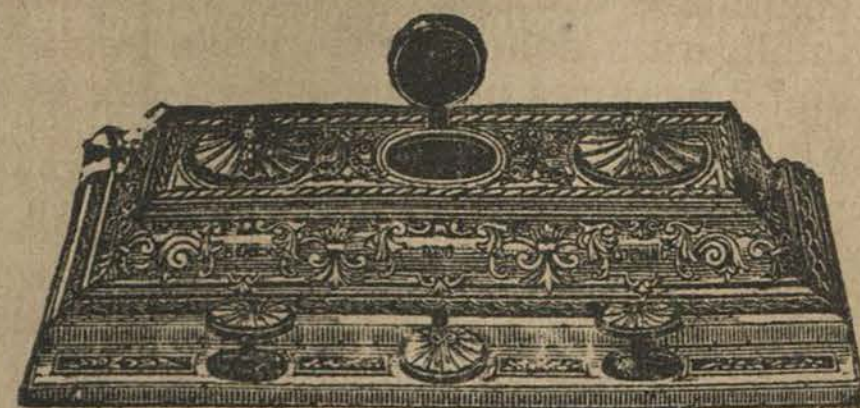
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